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ABSTRACT

In addition to a summary of conference proceedings, this document presents background information on the promotion of intercultural education in Europe. Part I introduces Switzerland as a society combining several cultures and nationalities, noting the large presence of foreigners--14.6% of the total population as of December 1985 and 20% of the school population. Part I concludes that meeting the needs of pupils in such a diverse culture calls for confrontation and dialogue between the host countries and the countries of origin in a multinational context, like that of the Council of Europe. Part II defines culture and the role of the Council of Europe in promoting interculturalism. Part III outlines the work of the Joint Italo-Swiss Group including their sponsorship of a competition inviting teachers to submit studies and practical experiments in the field of intercultural education. Main features of the 40 papers submitted are highlighted. Part IV summarizes the proceedings of a 4-day meeting to explore educational theory and practice with regard to intercultural education attended by about 80 people. Appendices contain the conference agenda, directory of participants, and a bibliography of 10 entries concerning migrants in Swiss schools. (JHZ)

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# Interculturalism: from the idea to teaching practice and from practice to theory

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COUNCIL OF EUROPE
CONSEIL DE L'EUROPE

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The CDCC's Project No. 7:
"The education and cultural development of migrants"

# Interculturalism: from the idea to teaching practice and from practice to theory

Kleebach 13-16 November 1985

organised by

the "Joint Italo-Swiss Group"
of the "Centro Pedagogico-Didattico", Berne

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Strasbourg
1987

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## I. INTRODUCTION

Switzerland is a very interesting example of a society which combines several cultures and nationalities. This multi-cultural situation manifests itself at two levels:

- on the one hand, it reflects the Swiss political structure, with its 26 cantons and its 4 linguistic regions (German, French, Italian, Romanche);

- on the other hand, there is the very large, and now structural, presence of foreigners, totalling, at the end of December 1985, 939,671 registered persons, or 14.6% of the total population.

What is more, these figures do not include international officials, seasonal workers (more than 100,000 during the high season), frontier workers (more than 110,000) and refugees (33,566 have official refugee status and 15,387 are seeking asylum).

73% of these persons are nationals of the neighbouring countries: Italy (43%), Spain (11%), France, Germany and Austria.

There is also a growing number of immigrants from more distant countries, such as Yugoslavia, Portugal and Turkey.

The migrant population is not evenly distributed over the country. The largest numbers are in the cantons of Geneva (30% of the population), Ticino (24%), Vaud (20%), Basle-City (18%), Neuchatel, Glaris and Zurich (17%).

Generally speaking the reaction to this variegated state of affairs, in individuals, cultural groups or society as a whole, takes two forms:

- fear and mistrust: what is «different» disturbs and there is a temptation to suppress and obliterate the differences;

- curiosity and responsiveness, the differences being regarded as a potential means of extending one's personal culture.

These two reactions are not necessarily dissociated in individuals or groups of individuals. As a rule they interact to different degrees and provoke a process of confrontation and conflict. This can lead to people withdrawing into their shells in order to protect themselves against the unknown, but can also result in a broadening of personal horizons and to cultural development; in the words of J Fishman «minority cultures help every one of us, since they enrich our lives».

In Switzerland the multi-cultural situation is reflected, in particular, in the schools, in which one pupil in five is a foreigner. In some classes the proportion of foreigners amounts to more than 50% of the total. Thus the school too is confronted with the problem of diversity.

How to satisfy the real needs of pupils in classes which cover so wide a spectrum?

The answer to this question involves opening the door to other cultures. And the answer cannot be found within the boundaries of a single country. It calls for confrontation and dialogue between the host countries and the countries of origin, specifically in a multi-national context, like that of the Council of Europe.

## II. THE INTERCULTURAL OPTION OF THE COUNCIL OF EUROPE

Interculturalism is one of the means through which we can open our minds to other cultures. This concept is gradually making its way in education, but it is still far from being universally accepted. And even where it is accepted in theory, putting it into practice is proving extremely difficult owing to the many obstacles encountered, including powerful social and political factors.

It is comforting to know however that in the Committee of Ministers of the Council of Europe, the supreme organ of that institution, the 23 States concerned are in favour of the model of intercultural education, even if there is no concensus on the definition of interculturalism (cf Resolution No. 1 (1983) and Recommendation R (84) 18 (1984) on «the training of teachers in education for intercultural understanding, notably in a context of migration».

### 1. Outline of the Council of Europe's definition

We have chosen the definition given by the Council of Europe as our reference point firstly because it is the outcome of thorough research and the collation of the points of view of many countries; secondly, because the authority of that organisation offers the best chance of penetrating Swiss school circles.

Marcel LEURIN (1), in his introduction to the work of the Round Table, which was one of the high points of the course, called the attention of participants to the fact that the No. 7 Project Group of the Council of Europe based its work on the intercultural option, both as its principle and as its objective.

The predominant position of this group was to reject both the policy of assimilating migrants into the country in which they were settled and the nationalist goals pursued by some states of origin.

In this respect, Marcel Leurin asked whether there were not two contradictory aspirations underlying the bilateral negotiations between the countries of emigration and of immigration:

- the host countries wanted the foreign children to merge smoothly into the native population;
- the countries of origin hoped that its nationals would maintain strong links with the mother country.

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(1) Cf M Leurin «The case of the teacher and interculturalism», duplicated document distributed at the course.

The Council of Europe

- arguing from the fact that our societies have become multicultural and that they will become more so because of the ease and growth of travel;

- considering multiculturalism to be a potential source of enrichment for society as a whole;

- asserting that every culture has its own special characteristics, which are to be respected as such, which are equivalent a priori and which do not pose any threat to one another;

- and noting that interculturalism is not only an aim in itself but also a means for promoting equality of opportunity and optimal integration for economic and social minorities;

proposes to develop a strategy, with the view to proceeding from the «multicultural» to the «intercultural», of encouraging the interpenetration of different cultures without effacing the specific identity of each of them.

This interpenetration must not lead to cultural mongrelism, but to improving our mutual knowledge of each other's points of view and encouraging us to accept the other person.

It is bound to cause difficulties or conflicts as a result of cultural clash, more or less serious according to the size of the cultural gap. But we must never consider solving them unilaterally.

Interculturalism is above all a choice of a humanistic society opting resolutely for interdependence. It does not only concern migrants, but the whole of society.

2. Questions and thoughts

2.1 This definition of interculturalism raises questions of definition: the concept of interculturalism is extremely complex and cannot be defined in a few lines. It brings in other, equally complex, concepts such as culture, identity etc.

However, if we want our approach to be effective and interculturalism to become an established fact, we must agree on the meaning we give to these terms.

What is covered, for example, by the term culture?

There are very many definitions. For practical purposes in education they would be too narrow if limited to the folklore or gastronomy of other cultures; but they would be too broad if they did not clarify our ideas on the multi- or intercultural concept.

E POGLIA (1) proposes that, in approaching the definition of the concept «culture», the following five factors should be taken into account:

a. Culture is a collective, group, society concept

The relation between the individual and his culture is ambivalent; he can adhere to it or can try to break free of it.

b. It is a mental phenomenon

This is true even if it is bound up with material factors and individual behaviour.

Moreover, there is always a margin of manoeuvre between culture and behaviour, related to the demands of the situation and to individual freedom.

c. It is also an historical fact

There is no culture without transmission (tradition). However, feelings of belonging to a group, although they are inherited from the past, are also the result of the present.

d. Culture often has a functional aspect

It ensures the cohesion of a society; it is the instrument of domination, liberation and struggle.

e. It is characterised by content

- social standards and rules
- collective opinions
- knowledge and know-how
- beliefs
- ideologies
- social status
- collective tastes

2.2 Moreover, the options of the Council of Europe in this matter in turn raise new questions which we think require some thought. A few examples:

- Do all aspects of a culture really deserve to be respected?

What happens when «other» cultural contents are in fundamental contradiction to the contents of our own culture? Who is authorised to determine whether a particular aspect of one culture is or is not compatible with another culture?

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(1) Discussion leader of the Round Table mentioned above; cf «The intercultural approach to education» proposed by the Council of Europe: a critical reflection. Duplicated document, 1984.

We do not have any answer to these questions, but we suggest a few lines of thought. It is important to remember that a culture develops in contact with other cultures. Confrontation between cultures is a source of conflict. But these conflicts can also generate a positive transformation, an enrichment for both parties.

There is therefore no reason why the fact that one or more aspects of a culture seem to us fundamentally incompatible with our own culture should cause us to reject the whole. Edo POGLIA points out moreover that we can respect the intellectual options without necessarily endorsing any kind of behaviour and can respect Man in his essence without necessarily sharing all his options and attitudes.

- Are our societies really becoming increasingly multicultural?

In fact they have always been multicultural (regional cultures, social classes, groups etc) but the cultural groups which «carried» them have changed. Are we really seeing a growing cultural multiplicity or rather a cultural «melting pot» common to western societies? What characterises modern cultures in the western societies of today is perhaps that they are no longer strictly linked to ethical, religious etc identities, as was the case in the traditional societies. Different ways of being, of behaving rub elbows and interact. All these elements are stirred together through the channels of information. Thus each individual has ever increasing access to cultural elements which are not part of his original cultural group.

This brings us to another question:

- Encouraging the interpenetration of cultures: what meaning should we give to this objective?

The process of interpenetration of cultures may have different objectives. For example:

1. To make society into a «cultural jig-saw puzzle» composed of different groups, each with its own coherent culture. There will be exchange between the groups, but each individual will continue primarily to find his identity in the culture of a single group.

2. To bring about the same jig-saw puzzle, but with individuals going from one culture to another at different times in their lives or in their day (work, family, leisure, friends, sport). Their identity will be determined not by one of the cultures concerned, but by the sum of different elements from all these cultures, which the individual will «adjust» to his liking so as to construct a coherent whole at his personal level.

3. To merge all the available cultural elements into a single culture to which everyone will belong: a culture which is supra-regional, supra-national, supra-linguistic etc, which will extend at least to all the countries of Europe, the USA, Canada etc.

## 3. Interculturalism and education

### a. Recommendations of the Council of Europe

Marcel LEURIN (1) pointed out that in the school, as in society as a whole, intercultural education concerned all pupils, both migrant and native, all teachers, Swiss and foreign, all school subjects, both in the countries of origin and in the immigration countries.

(1) Op cit.

Interculturalism was not a new branch of teaching. All subjects must be permeated by the intercultural approach. The first requirement was for all participants in the educational process to get to know themselves better and to rid themselves, as far as possible, of their socio- and ethnocentricity.

Action in this matter must naturally be centred on the real-life situations and requirements of all pupils. Here the need for cultural identity was fundamental, since it determined the manner in which teaching was received. But that did not mean that we should underestimate instrumental needs. We must not, on the pretext that there were difficulties, lower the level of the foreign pupil's attainment.

Mr LEURIN also spoke of the position of the Council of Europe on the teaching of the languages and cultures of origin. In 1977, a directive of the European Economic Community had enjoined on member states to «promote the teaching of the mother tongue and of the culture of the country of origin of the children, with a view principally to facilitating their possible reintegration into the member state of origin.»

The existence of classes in languages and cultures of origin did not however necessarily promote intercultural education.

If these courses were:

- extra-curricular, that is to say held outside the normal timetable, they could be a burden on the pupil and become an impediment to his academic progress;

- included in the normal school timetable, but without any connection with the usual activities of the class, they would contribute to the marginalisation of the foreign pupil;

- incorporated in the normal school timetable and an integral part of all class activities, they would then make the practice of intercultural education possible.

To end this chapter, let us quote the words of M LEURIN: «An intercultural education must be founded on people as they are and not on the fictions to which we should like to reduce them».

## III. ACTIVITIES WHICH PRECEDED AND PREPARED THE GROUND FOR THE KLEEBACH COURSE

### 1. The joint Italo-Swiss group of the Centro Pedagogico-Didattico per la Svizzera

The multicultural situation in Switzerland has certainly contributed to the creation of (joint) groups, work communities and various associations, for the purpose of bringing together natives and foreigners, of improving mutual understanding and of appreciating the problems which arise from the confrontation between cultures, at the local, cantonal and federal levels.

The «Joint Italo-Swiss working group» of the Centro Pedagogico-Didattico, which organised our course, is also part of this movement.

In 1980, the Italian Embassy in Bern set up the Centro Pedagogico-Didattico for the purpose of giving further training to Italian teachers working in Switzerland.

In endeavouring to provide these teachers with pedagogical support, the officers of this institution came to realise the importance of close co-operation between Swiss and foreign teachers. This is one of the reasons which led in 1983 to the setting up of the «Joint Italo-Swiss working party», a non-official body which regularly brings together Swiss and Italian teachers, school administrators and educationalists. All take the following common ideas and convictions as the basis for their work:

- The integration of foreign children in Swiss schools and Swiss society must not be allowed to involve rejection of their cultural roots. They must be given the opportunity of cultivating their language and culture of origin not simply to be of help to them if and when they return to their countries, but, above all, for the fulfilment of their self-realisation.

- The large numbers of immigrant children in Switzerland must not be regarded by the local school system as a distrubing factor but rather as a source of cultural enrichment.

- Whatever steps are taken to improve the position of the foreign pupil in the school, they must not be taken unilaterally. Co-operation between Swiss and foreign teachers and school authorities is indispensable.

- Better co-operation must be founded on information, on better mutual knowledge and on opportunities for drawing up joint projects.

The working party seeks to achieve these objectives by two main means:

- producing information material for Swiss teachers on the problems of foreign children in Swiss schools;

- recording and disseminating experiments in intercultural work carried out by teachers of different nationalities.

## 2. Results

### 2.1 Information

The initial results concerned information. In 1984, the following material was produced:

- A series of slides with sound track, produced by the Centro Pedagogico-Didattico, with a contribution from the Consulates General of Basle and Zurich. They describe the functioning and aims of the Italian language and culture courses.

- A video casette produced by the Neuchatel Teachers Training College; it illustrates the work carried out in that canton on the intercultural training of future teachers.

- A dossier on the subject: «training of teachers and schooling of migrants'children», published by the Centro Pedagogico-Didattico and the Swiss Centre for documentation on teaching and education. This dossier contains ideas, and experiments already carried out, in the matter of the education of migrants' children.

It is in the form of a collection of texts which can be consulted by persons who propose to teach in classes with a high proportion of foreign pupils or to work on the theory and methodology of this subject.

2.2 The educational competition

After this initial information stage, the Joint Italo-Swiss working party set out to contribute more directly to the clarification and development of intercultural education in Switzerland.

Knowing that some teachers had already been guided by the principles of interculturalism in their teaching, the working party decided to compile and present the studies and practical experiments already carried out in this field.

This led to the establishment of a competition on the subject: «Proposals for intercultural education», open to teachers working in Switzerland and covering all cantons, levels of teaching and nationalities. The participants could submit:

- experiments (carried out or planned) in co-operation between Swiss and foreign teachers;

- teaching materials showing the importance of the presence of young foreigners (intercultural education);

- proposals to bring out and develop, in the teaching of the different school subjects (French, mathematics etc) the potentialities inherent in the presence of young foreigners;

- strategies for the integration and socialisation of foreign children at different levels: classwork, contacts with parents etc.

This competition was followed by a course (the Kleebach course) at which the participants in the competition could:

- meet and share their experiences;

- draw from daily practice suggestions on how to explain the possibilities and principles of intercultural education.

Forty papers were entered in the competition from all parts of the country, covering a very wide range of proposals.

These papers confirmed the fact that experiments in intercultural education were already being carried out in day-to-day school work even if they were usually isolated cases.

In what follows we shall try to bring out the main points of the ideas and practices proposed by the participants in the competition.

a. The contributions are characterised by their diversity

- They relate to different levels of teaching (from pre-school to higher secondary), come from various cantonal school systems and various linguistic regions of our country.

- The scale varies from small (class or small group) to large (school or larger units).

- Their contents take different forms: descriptions of class work, ideas, projects (carried out or only planned), presentation of teaching aids and documentation etc.

- They come from members of different professions, mostly state school teachers, but also a TV producer and an officer of a foreign workers' association.

Even a superficial analysis, based on educational criteria, confirms this diversity. To give some examples:

- general objectives aimed either at promoting numerous models of social relations, or more simply at improving certain aspects of school or out-of-school life;

- educational and didactic techniques and methods used. They reflect a whole range of known techniques but with a marked preference for so-called modern education (active methods etc);

- proposed teaching aids and documentary material; they are often limited to those in current use, but are sometimes very original.

b. Motivation, objectives and strategies of teachers who took part in the competition

Very often the initial motivation, making people aware of interculturalism, came from observation of the condition of immigrant children in and outside the classroom.

- high proportion of foreign pupils, mainly in urban communities (sometimes up to 100%);

- overwork and marginalisation of pupils because the language and culture courses are held outside normal school hours and premises;

- problems of insecurity due to inadequate linguistic knowledge;

- psycho-sociological problems (eg lower status of culture of origin) due to the difference between the two cultures;

- a group of young people in conflict with the host society;

- student teachers want to know «what to do» about this problem.

Other forms of motivation are connected with the practical difficulties experienced by the teachers themselves:

For example, Swiss teachers find:

- that school curricula and methods are not adapted to the heterogeneity of classes;

- a degree of isolation vis-à-vis the local school authorities who do not always look favourably on their commitment to interculturalism;

- lack of contact and exchanges with Swiss or foreign colleagues;

- difficulties in co-operating with the families of foreign pupils and indifference of Swiss families or the community in general;

- lack of general training in these problems.

Foreign teachers, on their side, point to:

- the difficulty of meeting Swiss teachers;

- the very varied origins of pupils in the language and culture classes;

- indifference of society to these courses;

- the fact that teachers in language and culture courses can only stay seven years in Switzerland, which hinders continuity.

In the face of these facts, the general objectives of teachers may concern the children directly and, in that case, the teachers want to help the foreign pupils:

- to master the language of the host country,

- to join in school activities,

- to escape their isolation,

- to create an identity for themselves,

- to become part of the school and out-of-school communities,

- to master their language of origin so that they are better able to learn the language of the host country,

- to improve educational relations and think beyond simply designating the problem child,

- to develop mutual knowledge and dialogue between Swiss and foreign children by working on what they have in common and on misunderstandings or prejudices.

But their objectives may also be wider:

- to develop teacher/parent relations (Swiss and foreign);
- to ensure that relations between natives and immigrants are based on respect and not on compassion;
- to improve mutual knowledge and appreciation of each others cultures;
- to improve the status of foreign language and culture courses.

The strategies chosen by the teachers aim at:

- creating a favourable classroom atmosphere;
- involving all those concerned in school life;
- including language and culture courses in the ordinary curriculum;
- promoting close co-operation among Swiss teachers or between Swiss and foreign teachers;
- encouraging the creation of educational pairings between a Swiss teacher and a teacher of language and culture courses;
- developing bi- or multi-disciplinary approaches;
- putting the stress on out-of-school activities;
- promoting linguistic visits.

c. Interculturalism as seen by the participants in the competition

We have tried to sum up the contents of the contributions with a view to answering the following question:

«What is the subject-matter of educational theory and practice as regards interculturalism today in classes in Switzerland?»

This analysis was based on the abstracts made by the reading group for each contribution. It enabled us to classify by category the important concerns expressed and suggestions put forward by the authors.

We noted how often each criterion appeared - only as a guide, since we were well aware of the limitations of such a synthesis based on a small number of studies - in order to have an approximate idea of the meaning which the authors gave, explicitly or implicitly, to the concept of interculturalism.

For greater clarity, we divided these criteria into six main categories.

1. Open-mindedness

The first thing that emerged is the need to be receptive to other cultures (expressed in about 40% of the papers):

- by comparing different types of housing, life styles, and customs;

- by studying the conditions of economic, social and political life in various countries;

- by seeking out points common to two or more cultures;

- by reading stories or tales from other parts of the world in the original language or in translation.

This need is also expressed by opening up the classroom to the outside world (20%):

- by inviting parents, so that they can demonstrate their customs, culinary habits and history;

- by organising a trip to Italy as the culmination of the study of that country;

- by using the media;

- by setting up a school club for gatherings and activities open to all, even outside school hours.

Several contributions seek to enhance the standing of culture of origin of the foreign pupils (20%):

- by obtaining the co-operation of foreign infant school teachers;

- by composing a story in which the foreign child is seen in a good light;

- by organising readings in the language of origin;

- by doing research on the country of origin.

On the other hand, the need to create an interest in the culture of the host country is seldom mentioned (5%).

2. Participation - co-operation

A third of the participants mention co-operation between Swiss and foreign teachers, of which 20% with the foreign language and culture courses. For example:

- setting up an intercultural working group on folk tales;

- co-operation between an infant-school teacher from Geneva and infant-school teachers from Bogota;

- study of the history and geography syllabus, with the same contents, during the same period, but in different languages, by a Swiss teacher and a teacher of Spanish language and culture courses;

- co-operation among several Swiss teachers is also mentioned (23%).

These two points are often accompanied by co-operation between two or more classes (18%), sometimes involving a whole school or even between two different schools.

Co-operation with parents (30%) is sometimes seen as taking the form of participation in social events, but also of more active participation in school life.

- conducting discussions, with readings about a country;
- support in the learning of a language;
- co-operation in education, with the parents' views on the school being taken into account by the teacher.
- co-operation with outside persons (9%), mainly with psychologists and child speech specialists.

Explicit reference to co-operation with the school authorities is infrequent (less than 5%).

3. Teaching aids and techniques

About 32% of the papers mention the use of various techniques to promote intercultural education.

They include:

- character games, simulating situations;
- contact with foreign nationals;
- living the immigrant's life by proxy through literature;
- contribution of Swiss mothers in helping with homework or the learning of the host country's language;
- making use of the linguistic knowledge of pupils of Italian mother tongue in the learning of Italian as a second language.

About 20% of the contributions suggest teaching aids of an intercultural character, such as:

- bilingual French-Spanish material for teaching at the pre-reading stage;
- language games for learning German;
- reading cards for folk stories of different cultures;
- geography cards;
- books, collections of texts, cassettes.

4. Status of foreigners

Often arguing from the high proportion of foreign pupils in classes, some teachers expressed the need to encourage an understanding of the academic and social disadvantages of many foreign pupils or adults, for example by making the Swiss pupils aware of the difficulties of their foreign schoolfellows or by calling the attention of Swiss parents to the difficulties and isolation of their foreign counterparts.

Practical methods were proposed to remedy this state of affairs (30%)

- by giving pupils an adequate stock of academic knowledge;
- by improving their knowledge of the host country's language;
- by co-operating with foreign infant-school teachers;
- by preparing pupils for the economic and social conditions in Switzerland;
- by improving relations between family and school.

The concern to improve the present position of immigrants was also shown in other ways, in particular by enhancing the status of the culture of origin (20%), often linked to the wish to develop good psychological balance by strengthening the positive aspects of a bi-cultural identity.

The need to integrate foreign pupils in Swiss society was also mentioned (10%). This involved improving their linguistic and cultural knowledge of the own host region in cases where their own culture was very different from ours (eg in the case of Turkish pupils) and presenting a positive image of foreign pupils.

In some papers, the emphasis is placed on the fact that integration does not mean assimilation and that it is necessary to take a bilateral approach to integration.

In the broader context, the need is seen to «bring foreigners out of their isolation» (10%).

- by reducing language barriers;
- by producing a guide to help immigrants to join in the social activities of the host canton;
- or again by securing the participation of foreign parents in school activities;
- finally, pupils should be made aware of human rights and of the tensions and prejudices which exist among different peoples (7%);
- by the study of human rights;
- by calling the attention of pupils to the prejudices and lack of understanding which may exist between two groups of different origins.

5. Languages

In the first place, there are the papers which mention the use of bilingual texts or which consider bilingualism as an advantage (about 20%). Their authors advocate:

- producing reading cards on a folk tale in the language of origin, with a summary and questionnaire in French;

- comparing different languages with a view to greater linguistic understanding.

Other authors believe it necessary to improve the knowledge of the host country's language (18%).

- with the help of Swiss mothers in the classroom or for homework;

- with various teaching aids.

The three following categories are mentioned in about 10% of the papers:

- the need to consolidate knowledge of the language of the country of origin, which is of help in learning a second language;

- bringing out the importance of different languages, in particular through radio broadcasts in foreign languages to show that they are recognised in Switzerland;

- learning a second language.

6. General strategies

Several contributions (14%) present interculturalism as a basic principle in teaching, learning and school activities. Their authors urge the need to introduce comprehensive intercultural conditions in daily life and in the school by taking action at all levels of life in society (school, structures, teacher training, language and culture courses, family, media).

To recapitulate:

a. Open-mindedness

About 40% - creating awareness, knowledge, receptiveness to other cultures
'' 20% - opening up the classroom to the outside world, out-of-school activities
'' 20% - enhancement of culture of origin
'' 10% - parallel study of two cultures
'' 5% - creating interest in the culture of the host country

b. Participation - co-operation

About 32% - between Swiss and foreign teachers, of whom 20% with foreign language and culture courses
'' 23% - between Swiss teachers
'' 25% - teacher working alone
'' 30% - of parents
'' 18% - between several classes
'' 9% - of outside persons
'' 7% - between different schools
'' 5% - of authorities

c. Teaching aids and techniques

About 32% - proposals for the use of various techniques
'' 20% - presentation of specific teaching aids

d. Status of foreign pupil or foreigners in general

About 30% - improving the social status of foreign pupils
'' 23% - need to understand the disadvantages of foreign pupils
'' 20% - enhancement of the culture of the country of origin
'' 16% - developing a positive bicultural identity
'' 10% - aiming at integration
'' 5% - creating awareness of the rights of the individual, of prejudices.

e. Languages

About 20% - bilingual texts, encouraging bilingualism
'' 18% - consolidation of the host country's language
'' 10% - consolidation of the language of the country of origin
'' 10% - giving prominence to one or more languages
'' 10% - learning a second language.

f. General strategies

About 14% - interculturalism seen as a basic principle in the organisation of teaching in general.

## IV. THE COURSE

The course, entitled «Interculturalism: from the idea to teaching practice and from practice to theory», took place at Kleebach, in the region of Munster in Alsace, from 13 to 16 November 1985, with the support of the Council of Europe and the Swiss Confederation.

About 80 people attended, among them some 50 teachers who took part in the competition, school administrators, theorists and members of the Joint Italo-Swiss Working Group.

### 1. Objectives of the course

In the view of the organisers, interculturalism does not consist of a number of theoretical principles formulated by experts, which the executants are required to put into practice. It is rather «a movement of men and women, who, though going in the same direction, cannot say exactly what road they are taking until they have completed their journey» (E Poglia).

Interculturalism has to be constructed in practice. That is not to underestimate the essential importance and urgency of the «theoretical» problems which this option entails. Fundamental anthropological and ethical enquiry, but also problems of strategy and effectiveness: can the aims which we are pursuing be attained with the means we propose to use? Will the socio-cultural, economic, political and institutional facts of life erect insurmountable obstacles in our path?

The course as a whole centred on this fruitful dialectical tension between "creating interculturalism on the basis of educational practice" and "analysing the relevant proposals and achievements with the tools of the social sciences". Practical form was given to this idea in three parts:

Informative part

The objective was to give participants an outline of the papers entered in the competition, as well as information on the intercultural, educational and teaching aids and resources available in Switzerland, by means of documentary material sent out in advance of the course (summaries of the papers entered in the competition, presentation of the participants) documents presented during the course and a synthesis and analysis of the contributions to the competition: slides on the Italian language and culture courses and a video film on the intercultural training of future teachers.

Operational part

The objective was to devise, on the basis of the papers entered in the competition, a few examples of educational sequences which could be generally applied and distributed (with a description of the long-term and educational objectives and of the ways and means for attaining them). The working groups operated partly on these lines for about four half-days.

Theoretical part

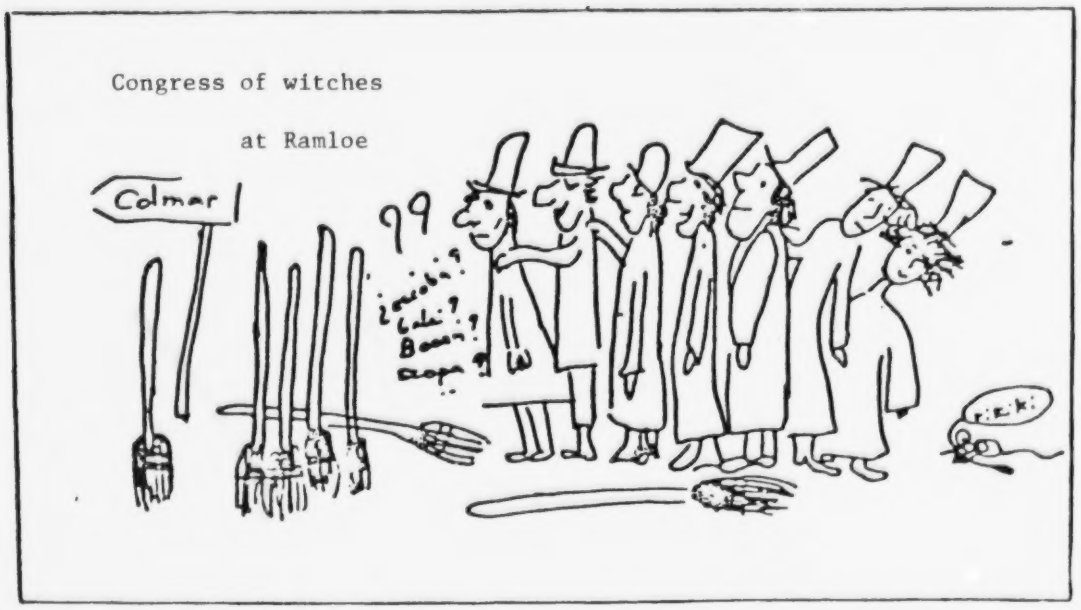
The objective was to discuss the theoretical bases of interculturalism, to clarify the contributions to the solution of the socio-political, educational, linguistic (etc) problems posed by the presence of groups of foreigners, and more generally of minority cultures, in our societies. It was also intended to bring out the contradictions and difficulties involved in the application of the intercultural option. The Round Table, which took place on 15 November at the Council of Europe in Strasbourg, was more particularly concerned to put these objectives into practical form.

2. Some results of the group work

1. A story for young children

In his remarks on the language and culture of origin courses, Mr LEURIN pointed out the advantages, both psychological and linguistic, of starting at pre-school level. This first contact of the pupil with the school was decisive for the rest of his school career.

The "infant school" group decided to devise an "intercultural story" on the basis of the lessons learnt from this course:




Source: Pre-school Working Group

This story, which includes passages in French, Spanish and German, tells how and why several teachers of different nationalities, represented in the story by witches, gathered together to speak and live out an intercultural experiment. Its aims are to:

- dedramatise the difference;
- show an example of adults of different nationalities relating to one another; show the obstacles but also the rewards which this entails;
- bring out the importance of the human aspect;
- arouse the curiosity of the child in the world as a whole;
- show the value of the individuals personal experience.

The story is open to contributions from the children. It questions them at certain points and asks them to express themselves in their own language; it invites them to create new speech forms. Sometimes the normal school situation is reversed and it is the foreign pupil who will explain the story to his classmates.

2. Developing the relations networks

The "primary teachers" working group based its work on the study of the processes of communication and the relations networks involved in the process of intercultural education.

a. This working group took the view that an essential objective of interculturalism is to overcome isolation through communication and better knowledge of other people. Teachers must therefore develop the phenomena of communication in school life. This communication takes two main forms:

- the transmission of knowledge (know-how, content);

- interpersonal relations.

Objectives were formulated for both these aspects:

Cognitive objectives

- to add to knowledge a study of the process of producing knowledge (and its cultural "imprint");

- to make constant use of the approach by analogy in order to establish relations of correspondence transcending cultural differences;

- to relate the transmission of knowledge to the real-life experience of the children.

Socio-affective objectives

- to facilitate interpersonal relations by joint experimentation and by seeking complementarity and solidarity rather than competition (active methods);

- to vary codes of expression (not using the verbal code exclusively);

- to encourage co-operation with parents and between teachers.

b. The working group also sought to show the relational networks involved and how they can be developed:

Relations between Swiss and foreign pupils

- encouraging awareness of the situation of foreign pupils;

- developing out-of-school contacts (school club, doing homework together, leisure);

- offering foreign language and culture courses as an option;

- developing the practice of bilingualism.

Relations between foreign and native parents

- informing (video-film, media etc);

- offering educational activities in which the two populations can join (eg mother/child gymnastic classes);

- asking Swiss parents to offer their help in homework, in learning the language, in knowledge of Swiss institutions;

- asking foreign parents to act as guides and counsellors for Swiss parents who want to take holidays in their country.

Relations between Swiss and foreign teachers

- offering the opportunity of pursuing joint further training courses;
- giving the right to act in a consultative capacity for important issues;
- providing for the reciprocal participation of foreign and Swiss experts in the basic and further training of teachers (study visits);
- allowing foreign teachers to take part in teachers' courses on a reciprocal basis;
- providing for mediation between Swiss teachers and foreign parents;
- developing public relations work (eg exhibitions, viewing of slides);
- develop interclass/school contacts with or without pupils;
- inviting foreign teachers to official occasions in Swiss schools (assemblies);
- inviting foreign teachers to present their work to Swiss teachers and vice versa;
- presenting the various courses (language courses, support courses, language and culture of origin courses) in teachers training colleges;
- giving inter-disciplinary training to tutors of teachers training colleges;
- exploiting more effectively the publication channels of teachers' organisations;
- allowing foreign teachers to join teachers' organisations.

Relations between Swiss and foreign authorities

- establishing regular contacts between consular authorities, local Swiss school authorities and departments of education;
- including language and culture courses in school activities;
- inviting foreign headmasters to attend the headmasters' conference;
- forming joint committees;
- holding meetings for Swiss and foreign teachers;
- inviting Swiss and foreign teachers to visit school classes on a reciprocal basis.

Relations between Swiss and foreign institutions

Joint activities between:

Foreign institutions: "Colonie libere", regional associations, "Centro didattico", trade unions and parties, citizens' committees, parents' association

Swiss institutions: Further education, teachers training college, educational centres, documentation centres, inspectorates, teachers' associations, parties, trade unions, parents' associations, mothers' associations.

3. Training teachers from an intercultural viewpoint

The contributions to the competition frequently refer to the importance of training teachers from the point of view of intercultural education and to the lack of such training today. The "teachers training" group was therefore particularly interested in the position of the teacher in the classroom and in the answers which his training might provide.

Pupils who are failures and/or have psychological difficulties (in particular foreign pupils) are a reflection on the teacher, not only in regard to his professional competence, but also in regard to his outlook and his person. This situation may be the source of insecurity and fear and the teacher may react by evading the problem and transfering it to the child or resigning himself to it. But it may also be the source of commitment and innovation.

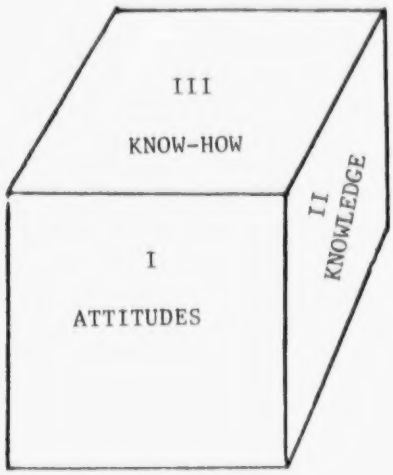
In training establishments this fear is often "taboo" though it would be better to teach the teacher to reckon with it. The important thing is not to train future teachers in "education for foreigners" but to develop in them the capacity to face up to and solve conflicts where they occur.

To train a teacher from an intercultural point of view is to try to get a person (the future teacher) to understand the attitudes and behaviours of another person (the pupil) whose values or background are partially or totally unfamiliar to him.

This training has three components:

- attitudes: putting the future teacher in a position to accept situations other than his own;
- knowledge: giving him adequate information about these situations;
- know-how: teaching him to produce welcoming attitudes to the foreign (or different) pupil and to invent activities which encourage understanding between children of different cultures.

These components may be symbolised in the three-dimensional diagram below:



I. Attitudes

| | Future teacher | FT courses | FT/parents |
|---|---|---|---|
| OBJECTIVES | . personal development<br>. empathy<br>. cultural relativisation | . observation of behaviour<br>T p<br>p p<br>FT p<br>FT CT | . relational capacity - intercultural approach |
| CONTENTS<br>AIDS | . character games<br>. simulations<br>. photolanguage<br>. films | . observation check-lists<br>. data collection<br>. synthesis of observations among FTs | . conversations parents' meetings<br>. FT-parents relations |
| ROLES OF TEACHER TRAINING TUTORS | . discussion leader | . discussion leader with experience in methods of observation | . discussion leader conversation - group dynamics |
| EVALUATION | long-term | short- and medium-terms | long-term |

II. Knowledge

. migration: historical, geographical, socio-political aspects
. psychological aspects
. socio-cultural aspects
. linguistic aspects
. teaching of host country's language
. theory of error as interaction between the two languages
. problems connected with multilingualism
. teacher's skills

III. Know-how

. essentially individual acquirement, based on I and II above
. exchange of experiences and views between future teachers, on the basis of specific situations
. this approach could be both identification of conflicts and positive reaction to fear through adequate "intercultural" action

FT = future teacher
p = pupils
T = teacher
CT = course tutor
interaction

Source: "teachers' training" group.

4. A comprehensive model for achieving intercultural education

The "secondary level" group endeavoured to establish a synthesis which would include the various levels at which the intercultural option would have to be applied if it was to become a practical proposition. The synthesis would therefore have to start out from the practical requirements of multi-cultural classes and from the class work of the teacher members of the group.

Practical intercultural education must be based on the didactic and educational activities of the school. The school must not however be looked upon as a place in which rigid and immutable knowledge is transmitted, but rather as an "educating community" interacting with society through reciprocal solicitation and stimulation. Interculturalism is above all an opening up of communications between the various components which enter into the pupil's education.

These activities take place at three levels, which are of course in constant interaction:

1. The methodological-didactic

2. Institutional organisation

3. School services.

The first of these levels is divided up into three sub-categories:

- the content of the various school subjects;

- teaching projects;

- objectives for intercultural teaching as a basic principle of educational activity.

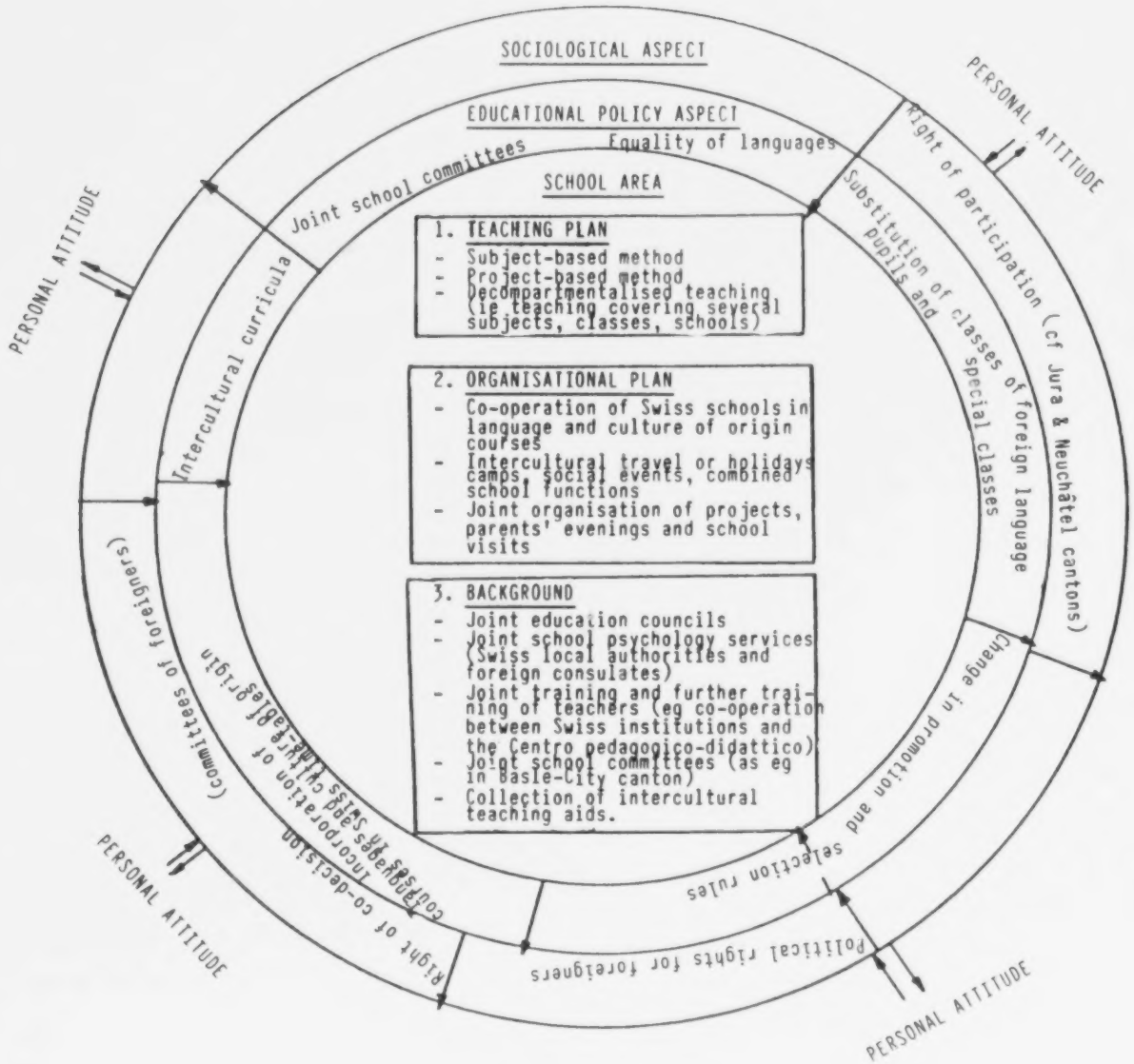
The diagram below shows the various factors which enter into educational activity:

- in the centre is the "school area", with the three levels at which this activity is conducted;

- in the first band, educational policy and its influences;

- in the second band, general policy on immigration.

The working group was aware that this kind of synthesis is very synoptic. It does however give an overall picture of the interdependence of intercultural projects.


SOCIOLOGICAL ASPECT
EDUCATIONAL POLICY ASPECT
SCHOOL AREA
Equality of languages
Joint school committees
Intercultural curricula
Right of participation (cf Jura & Neuchâtel cantons)
Substitution of classes of foreign language pupils and special classes
Change in promotion and selection rules
Political rights for foreigners
Right of co-decision
(committees of foreigners)
PERSONAL ATTITUDE
PERSONAL ATTITUDE
PERSONAL ATTITUDE
PERSONAL ATTITUDE
1. TEACHING PLAN
- Subject-based method
- Project-based method
- Decompartmentalised teaching (ie teaching covering several subjects, classes, schools)
2. ORGANISATIONAL PLAN
- Co-operation of Swiss schools in language and culture of origin courses
- Intercultural travel or holidays camps, social events, combined school functions
- Joint organisation of projects, parents' evenings and school visits
3. BACKGROUND
- Joint education councils
- Joint school psychology services (Swiss local authorities and foreign consulates)
- Joint training and further training of teachers (eg co-operation between Swiss institutions and the Centro pedagogico-didattico)
- Joint school committees (as eg in Basle-City canton)
- Collection of intercultural teaching aids.

Source: For the "secondary" working groupL Bruno Gadola, Allschwil

4. Round Table

The Round Table was held on Friday 15 November 1985, in the Council of Europe, Strasbourg.

Objective: To discuss whether interculturalism can contribute to solving the problems which arise from the presence of foreign groups (generally minorities in Swiss society) and to seek ways of achieving this aim.

Points taken up

1. Point of view of the Council of Europe: Marcel Leurin.

2. Socio-economic roots of xenophobia and racism: G de Rahm (R Cremonte) (1).

3. Immigration and emigration policies: J Vorlet (C Allemann).

4. Educational and cultural policies: W Kurmann (E Compagnoni).

5. Psychological, pedagogical and linguistic aspects: multilingualism: B Py (C Oesch).

6. Interculturalism and the development of personal identity: S di Carlo (C Muller).

Moderator: Edo Poglia

Summary of contributions to the discussions

1. Point of view of the Council of Europe

a. Mr Marcel LEURIN, spokesman for Project Group No. 7 of the Council for Cultural Co-operation on "the education and cultural development of mirgants" described:

- the intercultural option of Project Group No. 7 (cf p );

he also called attention to more specific problem areas:

- the schooling needs of migrant workers' children;

- the language and culture of origin courses;

- the role of language and culture teachers in intercultural education.

b. Mr Agostino CHIESA, Italian Consul General in Basle, suggested that participants in the course should think more about the practical side and consider projects, based on the Council of Europe's proposals, to bring out the central role of the migrants' children.

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(1) The names of the reporters are followed, in brackets, by those of the counter-reporters.

What mattered therefore were the real interests of the children; the interests of parents, countries of origin or host countries could, to some extent be left on one side.

Speaking of the legislative reform now being carried out in the Italian academic institutions established in other countries, Mr Chiesa emphasised the importance of flexibility and adaptation to circumstances, so as to be able to respond to the particular educational requirements of Italian emigrants in all countries.

In particular, he considered that Italian language and culture courses should be adapted to the difficulties which the children had in learning the language(s) of the host country.

2. Socio-economic roots of xenophobia and racism

a. According to Gerard de RHAM, we were witnessing, in several European countries including Switzerland, a new outbreak of xenophobia of a markedly racist hue (racism: the idea that skin colour indicated a fundamental and insurmountable difference). In Switzerland it was the refugees who were the most frequent victims of this xenophobia (several features of the anti-immigrant manifestations of the 70's were resurfacing).

The causes were to be found, though not exclusively, in the current transformation of the national and world economy. Parallels with the crisis of the 30's and the rise of fascist movements could be instructive, but there were fundamental differences which must not be overlooked. In particular, the present "crisis" was not a cyclic recession (decline in world production) but a structural change in economic activity, bound up with technological changes, which was destined to have long-term effects. These structural changes had increased social inequalities and altered the geographical distribution (regional, international) of production.

However, xenophobia or racism were not so much a direct cause of the economic crisis as a way of expressing the discontent produced by the loss or deterioration of situations more or less taken for granted. Consideration had also to be given to the political and cultural factors which made this ideology particularly plausible.

b. Rainer CREMONTE reported that his discussion group had raised the following points:

- Xenophobia developed mainly among the most underprivileged social classes, because of the fear of losing certain benefits. It reflected above all a need to defend what everyone felt to be their vital interests.

- The position had changed on the labour market: formerly immigrants took the least sought-after jobs; today their children were in direct competition with Swiss youngsters.

- The group naturally wanted to view this problem in relation to the school. Anti-foreign feeling really did exist in the classroom. It was usually a reflection of the attitude of parents and of society. The school therefore had an important part to play in teaching children to have less fear of others and to get to know themselves better and in providing the means for keeping xenophobia in check.

c. Mr de RAHM's report gave rise to a new discussion. A CHIESA, for example, did not think that racism and xenophobia were connected with the pressure of economic and social problems. It was truer to say that feelings of racism and xenophobia had their roots in the nature of man, of every man. They depended more on instinct than on economics.

The moderator, for his part, remarked that these contributions brought out two interpretations of the causes of racism and xenophobia:

- one based on the idea of the "scapegoat": holding "foreigners" responsible for all sorts of frustrations and tribulations;

- the other putting the emphasis on the defence of their "own interests" by various social groups.

If xenophobia was the result of real competition between social groups, the prospects of moderating this rivalry were very slight. But if it was the search for a "scapegoat", then the school had an important part to play in the way of explanation and understanding.

3. Swiss immigration and emigration policy

a. Mr Jean-Pierre VORLET gave an account of recent Swiss immigration policy.

Since 1970, the constant aim of government policy on immigration had been to stabilise the numbers of foreign residents. The object was to maintain a balance between the number of Swiss residents and the number of foreign residents.

In view of the various interests involved, the following factors had to be reconciled:

- the demands of general policy;

- the economic situation and the labour market;

- the country's intake capacity;

- the possibilities of integration.

The integration of foreigners into the Swiss community had been and remained the constant concern of the authorities. Constant too was the endeavour to improve their legal status at the personal, family, social and occupational levels.

To this end the Federal Council had, in 1970, set up a Federal Commission for the problems of foreigners. Since its foundation, this institution, whose headquarters were in Bern, had been active in the field of information, doing all it could to make the discussion of the problem of foreigners in Switzerland more objective. Information was regarded as an essential tool and the keystone of integration, an integration in which the various cultures concerned were respected and shared, with the object of banishing mistrust, overcoming prejudices and dispelling fears.

At the same time, often in co-operation with the Federal Commission for the problems of foreigners, Swiss-foreign work communities or contact centres had been set up in different towns and regions on the initiative of private bodies, the churches of the public authorities. To date some 40 institutions of this type were working in Switzerland to create better understanding between natives and foreigners.

The reporter then gave an account of the main achievements of the policy of integration, namely:

The introduction of an inter-state dialogue

- Agreements on immigration: such agreements had been concluded with Spain and Italy. The agreement between Switzerland and Spain, of 2 March 1961, on the engagement of Spanish workers for jobs in Switzerland had come into force on 10 November 1961. The agreement between Italy and Switzerland, of 10 August 1964, had been in force since 22 April 1965. The two agreements regulated recruitment, entry and exit procedure and equality of treatment in regard to recruitment conditions in Switzerland. Two "joint committees" had been set up, one Spanish-Swiss and the other Italian-Swiss.

  In November 1966, the federal authorities concerned had issued a decree extending the favourable treatment accorded to Italian nationals to nationals of other states of Western Europe.

- Social security conventions: almost all states included in their legislation on social security clauses limiting the rights of foreigners. These restrictions had been modified, even entirely removed, by the conclusion of bilateral agreements (social security convention) based on the principle of reciprocity. Switzerland had concluded conventions of this type with 18 states: Austria, Belgium, Denmark, Spain, France, Great Britain, Greece, Italy, Lichtenstein, Luxembourg, the Netherlands, Portugal, FRG, Sweden, Czechoslovakia, Turkey, USA, Yugoslavia.

Information to immigrants

We shall limit ourselves here to a few recent productions, such as the three booklets published by the Federal Commission for the problems of foreigners, at the request of the federal authorities:

- the pre-information booklet "Living and working in Switzerland", published in 9 languages, which is sent out, in the country of origin, to every foreigner (seasonal or annual) who comes to Switzerland for the first time. It has to be sent to the foreign country by the employer together with the work contract and residence permit;

- the booklet "Feeling at home in Switzerland", in 9 languages, handed to the foreigner with an annual permit when he reports to the immigration department;

- the information leaflet for seasonal workers handed to all seasonal workers entering Switzerland for the first time; it is published in 7 languages.

It should also be noted that a study is at present being made covering all the information media available to foreign communities established in Switzerland (radio and television broadcasts for immigrants, foreign press and immigrant press). This study, entitled "Information and communication among the foreign population resident in Switzerland: the foreign communities in the Lausanne area", is being carried out by the Lausanne bureau for immigrants; it is the Swiss contribution to a UNESCO Conference on the role of information in protecting the human rights of migrant workers.

b. Mrs Christina GHIONDA-ALLEMANN had queries and doubts on the consistency of federal policy on the integration and stabilisation of the foreign population, from both the qualitative and quantitative points of view. For example, the seasonal workforce was used as a safety valve for the Swiss economy, which had in practice produced a policy of rotation and not of stablisation. In the federal statistics seasonal workers were not considered as a resident population, even if they lived for 9 months a year in Switzerland. From the qualitative point of view too, doubts could be felt about the consistency of the content and practical developments of the stabilisation policy. Allowing foreigners to participate in the social and political life of the country was an idea not easily accepted in Switzerland. Mrs Ghionda said that the foreign population in Switzerland, although it had become more stable in the past 10 years, was still deprived of fundamental political rights, in particular the right to vote.

Moreover, even if today no one ventured to speak of "assimilation", using the more elegant work "integration", it could well be asked whether a qualitative change had really taken place.

4. Educational and cultural policies

a. Mr Walter KURMANN said that education was the physical, intellectual and moral formation of a single personality, even if the result attained in each case was something entirely individual and unique. Education was a task for the whole of society and thus became a political issue.

The process of individual education was bound up with the existence of certain aids or machinery. There was thus an important relationship between education and planning/policy. Two main tendencies had for long influenced planning and policy in education; they were of the socio-economic and socio-ideological type.

It was of crucial importance that those who "changed society" should take sufficient account of the political, economic and institutional possibilities and that economic experts, on the other hand, should give due consideration to the idea of social learning, the child's needs, "critical pedagogy" etc.

Educational policy must (in systems based on freedom, legal obligation, the present state of affairs and the desired innovation) set objectives and take decisions. Educational policy was involved in the problems arising in the social, political, legal, ethnical and anthropological sectors and in the educational sciences.

With regard to the problem of interculturalism as such, Mr Kurmann pointed out that the key ideas of the Council of Europe went beyond the definition of interculturalism given under point 1; for example:

- absolute equivalence of cultures;
- not dealing with or evaluating the specific content of a culture using the criteria of another culture;
- the field of reference of intercultural teaching was the practical experience of all pupils;
- the cultural situation was not a static condition; it was constantly necessary to find models of interpretation, expression and orientation;
- interculturalism was not a school subject. All subjects must therefore be analysed by reference to their cultural dimension;
- interculturalism must in no way be limited to the school;
- interculturalism was not an objective per se, but a means etc.

In the final part of his statement, the reporter looked at the intercultural phenomenon in relation to educational planning and policy in Switzerland. He identified strengths and weaknesses and called attention to the dangers and contradictions which interculturalism presented.

b. For Mr E COMPAGNONI, the practice of intercultural education was so significant and appropriate for countries with a large emigrant population that it constituted, as it were, a criterion by which to determine whether a school was working well or badly.

He also pointed out that there was a fundamental contradiction at school level: education sought to achieve the fulfilment of the child, but it also wanted to respect economic and socio-cultural constraints. These two contradictory goals placed the teacher in a very difficult position.

5. Multilingualism

a. In Mr Bernard PY's opinion, the question of multilingualism had to be approached from the point of view of the individual as a participant in a range of networks in which verbal communication played a more or less central role.

Looked at from this point of view, multilingualism raised several problems: interaction between linguistic systems, choice of languages, alternation between languages, more or less standard-setting attitudes of the partners, concept of a multilingual situation, linguistic and cultural identity.

These questions were based on the postulate that a multilingual person possessed not only two or more language repertoires (with varying degrees of mastery) but also a meta-capability which enabled him to connect one with the other. This capability was an appreciable and original resource: with it the individual could increase his ability to communicate, while manifesting

his cultural particularity. This situation was only a real advantage however if certain conditions were fulfilled, in particular awareness, recognition and acceptance of that cultural particularity (in its linguistic manifestations). It was nevertheless evident that the daily life of migrants and their status (in relation both to the country of origin and the host country) were scarcely conducive to the fulfilment of these conditions. Teachers, who reflected the unilingual expectations of society, corrected all signs of transfer between the two languages and overlooked the potentialities of bilingual speech, which deserved to be recognised as original speech resources.

The linguistic objectives of an intercultural education might be to allow the bilingual child to choose between bilingual speech or unilingual speech (language of origin or language of host country), in accordance with the context, just as present-day teaching sought to develop in the pupil the mastery of several speech repertoires.

Teachers should therefore be encouraged not to consider transfers as a lack of mastery, but as a quite normal process.

b. Mrs Cecilia OESCH noted that the concept of "bilingual speech" had been perceived by the participants in the discussion group as very significant. Two opposing attitudes had emerged:

- a negative conception of "bilingual speech", seen as a defective mixture, as the reflection and maintenance of a conflict of identity;

- a positive conception of "bilingual speech", seen as conferring greater efficacy, as a source of enrichment, both linguistic and personal.

She listed the questions raised by the group:

- How did linguistics hope to change the present ideology centred on the "purity of the language"?

- How could linguistics help the school to benefit from the presence of bilingual pupils?

- How could it contribute to improving educational potential?

- The signs of transfer between the two languages were sometimes referred to as interaction, sometimes as "bilingual speech". Was this mainly a linguistic definition or did this terminology also reflect an ideology? Interaction would then be the negative definition and bilingual speech the positive definition of the same neutral phenomenon of the coming together of two languages in speech?

6. Interculturalism and the development of personal identity

a. Mrs Serena di CARLO referred to the criticisms made of interculturalism:

- it was too complex a concept, bringing in other equally complex concepts, such as culture, ethnic and social minorities, identity etc;

- it could not be dealt with without tackling the problems and attitudes of the dominant majority and its cultural hegemony, which meant that it was impossible to bring it about. Conflict between the nation-state and minorities;

- it created the illusion of a "non-violent" confrontation between cultures;

- it was a matter of pure ideology, since it was a reflection of the social norm; a social tranquillizer to soften the dominated culture and give them confidence in the institutions;

- it entailed the risk of changing the nature of the national cultures of the host countries into a meaningless pluralism;

- it entailed the risk of distorting cultures and their significance, in the case of dominated cultures, and of reducing them to mere folklore;

- it entailed mutual induction, which could not be managed, between "academic" culture and the "other" cultures.

We could add several other negative points derived from politically opposed lines of approach, but we could sum them all up as not trusting ourselves to respond to the other person, to what was "different", whereas such a response was always a source of enrichment, even economic enrichment.

Speaking of cultural identity, S di Carlo described it as a combination of other significant identities: language, social class, religion, political choice, level of education, national attachment, taste etc.

All this together, and the manner of expressing it, made up the cultural identity of an individual. It was not a single fact but one's whole experience of life.

If we reduced this to a single national identity, we could not truly understand the problems of cultural identity.

Man's identity, and this applied even more to migrants, was therefore a synthesis of many experiences, attachments and distinct cultural factors.

The components could sometimes be in contradiction with one another and a source of conflict. But conflict need not be feared. It could be the generator of identification, in the sense that it taught the individual to know himself better, to see better where he stood. And when we knew ourselves better, we were more self confident and, perhaps, more responsive to others, since the fear of the other person often reflected the fear of uncertainty about oneself, one's origins and one's culture.

b. Mr Charles MULLER spoke of the concerns of his discussion group by putting the following questions:

- If cultures are born of conflicts between differences, how is a difference determined and in what way is the conflict identified with the culture?

- A connection can be established between multiculturalism and interculturalism. Starting from what happens in the school, how can a multicultural situation become intercultural?

- Identity is the focal point of several functions of the personality, like language and religion, which are important aspects of culture.

What do we understand by "interculturalism of identity" (S di Carlo's phrase)?

V. CONCLUSIONS

- Satisfaction

The Joint Italo-Swiss Group based its project on the assumption that practical experiments in intercultural education were already being carried out and that it would be useful and interesting to assemble what had been done in the field. The assumption was justified: firstly, the number and quality of the papers received in response to the competition showed that there was a real interest among teachers in intercultural education; secondly, the course, which provided the opportunity for people to come together and communicate, appeared to meet a fundamental need to share experiences and ideas on a subject which was still ill-defined, with all the resultant uncertainties and unanswered questions.

Finally, another positive aspect of the course was to have brought together teachers, administrators and theorists at all levels and of all nationalities.

- Dissatisfaction

However, although the organisers were as a whole satisfied with the results of the course, they had to recognise that all the objectives had not been fully attained as far as concerned the desire to establish a solid bridge between theory and practice, which had remained on parallel tracks without any real interchange between what was said (eg at the Round Table) and what was done (eg in the groups).

- The future

This project has been conceived as a door opening on other doors, as a first stage which is to lead to other stages. It is essential to pursue our work on all fronts:

- in regard to the training of teachers, making them more aware of the issues and changing their attitudes;

- at the theoretical level, adducing the arguments needed to clarify ideas and objectives;

- at the institutional level (local, cantonal, regional etc), endeavouring to reduce resistances, to secure the co-operation of teachers and to win the support of the authorities;

- with regard to teaching aids, analysing and developing them from an intercultural point of view.

The Joint Italo-Swiss Group cannot and will not regard the course as the last word on the subject. All the participants expect it to be followed up. We must therefore find ways and means of carrying out various projects which will together constitute a full-fledged strategy for intercultural education.

References

- Papers entered in the competition: card-abstracts of these contributions produced by the reading group.
- Papers presented by the course groups.
- Summaries and sound recordings of the Round Table.
- "Introductory communication" to the course by Mrs Vittoria CESARI.
- "Reading of the papers entered in the 1984 teaching competition" presented by Mr C NOCERA and Mrs C GABIOUD.
- Contributions to the Aarau colloquy and to the Teachers Training Days, on the subject of intercultural education (Geneva, 8-10 May 1984) (see references of previous work).

# A P P E N D I X 1

PROGRAMME

In the Chair: Theodor HOTZ
Carlo JENZER

Wednesday 13 November 1985

8.15 am Breakfast

9.00 am Start of work

Addresses by the authorities:

- A CHIESA, Italian Consul General, Basle
- Ch KOPP, Inspector, Colmar
- M THOMANN, Mayor of Ingersheim

Presentation of introductory communications:

- History, objectives and programme of the course (Vittoria CESARI)
- Synthesis- analysis of papers entered in the teaching competition (Catherine GABIOUD, Cosimo NOCERA)

10.45 am Interval

11.15 am Explanation of work plan
(Charles MULLER, Edo POGLIA)

11.45 am Start of work in groups

12.30 pm Lunch

2.30 pm Working groups (cont'd)

6.45 pm Dinner

8.30 pm Projection:

- of slides on "Italian language and culture courses" (R CREMONTE, V CAPPARUCCINI)
- of film on the intercultural training of teachers at the Neuchâtel Teachers Training College (Charles MULLER)

9.30 pm Recreational evening

Thursday 14 November 1985

8.15 am Breakfast

9.00 am Working groups (cont'd)

12.30 pm Lunch

2.30 pm Working groups (cont'd)

4.30 pm Interval

5.00 pm Formation of new working groups on the five aspects of interculturalism to be discussed at the Round Table.
Objective: to prepare questions to put to the experts

6.45 pm Dinner

8.00 pm Meeting of discussion leaders

9.00 pm Tasting of Alsacian wines at the manor house of the THOMANN family at Ingersheim.

Friday 15 November 1985

8.00 am Breakfast

8.30 am Leave for Strasbourg

9.30 am Arrive at the Council of Europe (Room B 301)

. Welcoming address by Mr Maitland STOBART, Deputy Director, Directorate of Education, Culture and Sport

10.00 am Round Table on:

"Interculturalism is....."

Moderator: Edo POGLIA
Spokesman for the Council of Europe's point of view: Marcel LEURIN

. Objective:

To explain how interculturalism can contribute to solving the problems connected with the various points listed below, while also bringing out any contradictions and difficulties.
(The reporters' names are on the left, those of the spokesmen-counter-reporters on the right)

. Points dealt with:

1. Socio-economic roots of xenophobia and racism
(G DE RHAM) (R CREMONTE)

2. Political aspects:

2.1 Immigration and emigration policies
(J VORLET) (C ALLEMANN)

2.2 Educational and cultural policies
(W KURMANN) (E COMPAGNONI)

3. Psychological, educational and linguistic aspects

3.1 Interculturalism and the development of personal identity
(S DI CARLO) (C MULLER)

3.2 Multilingualism
(B PY (C OESCH)

. Procedural arrangements:

Each point can be discussed for 50 minutes, divided up as follows:

- reporter, 20 minutes
- counter-reporter, 10 minutes
- other speakers, 10 minutes
- reporter's reply, 10 minutes

1.00 pm Lunch offered by the Council of Europe (Restaurant Bleu)

2.30 pm Resumption of Round Table (Point 3)

4.30 pm Conclusions

5.30 pm End of day's work and return to Kleebach

6.45 pm Dinner

9.30 pm Alsace: its songs, culture and history (Gerard LESER)

Saturday 16 November 1985

8.15 am Breakfast

9.00 am Resumption of working groups: conclusion and drafting of final documents

12.30 pm Lunch

2.30 pm Presentation of the documents and proposals produced by the groups

4.30 pm Summaries and conclusions

5.00 pm End of course

# A P P E N D I X 2

ORGANISATION OF WORKING GROUPS

a. Infant school Discussion leader: Sylvia HUSLER

b. Primary school Discussion leaders: E COMPAGNONI, E SELLO, C JENZER, R INGLESE

c. Secondary school Discussion leaders: M REY, A FOSSA, Th HOTZ, G VILLANI

d. Teachers' training Discussion leaders: Ch MULLER, W KURMANN

Work in groups

1. Objectives

We ask participants, at the end of the work in groups, to submit a report containing:

1.1 a list of particularly important school and para-school activities with an intercultural bias which can be advocated for the appropriate teaching levels (eg on the basis of the papers entered in the competition);

1.2 in respect of each activity, the group should specify:

a. general (long-term) objectives;

b. educational objectives in their cognitive, affective and social aspects;

c. ways and means of attaining these objectives;

1.3 the participants should also think about the strategies they will propose in specific areas:

a. what teaching aids (books, sound cassettes, video, educational software etc) to use for inter-cultural purposes?

b. how to bring about closer co-operation between teachers (Swiss, foreign), school authorities and parents?

c. how can interculturalism be extended to areas outside the school?

The main lines of this study should be written up and attached to the group's report.

2. Organisation of work

Each group will comprise: participants in the competition, 1-2 discussion leaders, one rapporteur responsible for drafting the report and members of the Joint Group.

The working groups will be constituted according to teaching levels: pre-school, primary, secondary and teachers' training.

Groups B and C will be divided into two sub-groups based on the working languages (French - German).

The working time of the groups will be divided up as follows:

- study, discussion, drafting of interim documents: about 11 hours;
- conclusions and drafting of final reports: about 3 hours.

Two hours have been set aside for the presentation of the final reports in plenary session on Saturday.

The group will itself decide the practical organisation of its work (eg appointment of a minute writer, rapporteur).

The final report (cf "Objectives") should be typewritten or, at least, in very clear handwriting.

3. Documentation

The groups have been supplied by the organisers with a basic file, consisting of:

- personal cards of participants;
- card-abstracts of the papers entered in the competition;
- a synthesis of the papers entered in the competition, offering possible lines of study.

# APPENDIX 3

Participants in the competition

Name/address

Romaine ZUFFEREY, Pt.-Chasseur 74, 1950 Sion
Pierre TARAMARCAZ. Les Combes, 1961 Grimisuat
Caterina COUSSAERT, 22, rue de l'Athenée, 1206 Genève
Deris NUR, 11, ch. des Flombards, 1224 Genève
Elisabeth ZURBRIGGEN, 12, rue du Pré-Jérôme, 1206 Genève
Hubert AEGERTER, rue des Grives 8, 1762 Givisiez
Teresa LLERAS, Calle 49-14-62, int. 3, depto 401, Bogotà/Comunbia
Anna MOOR, 17, rue des Bains, 1206 Genève
Ione MAESTRINI, 77, rue de St. Jean, 1206 Genève
Lucie NOIR, 50, avenue Soret, 1203 Genève
Geneviève CAMOISSON, 14, rue F. Durafour, Avanchet Parc, 1220 Genève
Etienne BRUN, 55, rte de la Chapelle, 1212 Grand-Lancy
Fiore CASTIGLIONE, 7, av. Th-Fournoy, 1207 Genève
Amalia MORALES, 13, rue Emile-Nicolet, 1205 Genève
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Claudine PONT, 1 Aimé Steinlen, 1004 Lausanne
Ulrich SCHEIDEGGER, Tivoli 18, 1007 Lausanne
Dominique AUBRY-VERITE, D.P. Bourquin 19, 2300 La Chaux-de-Fonds
François JACOT, Terreaux 2, 2300 La Chaux-de-Fonds
Lina MAZZA, 29, rue de Contamines, 1206 Genève
Rita RINALDI-COSENTINO, Vieux-Canal 50, 1950 Sion
Giuliana TRAVAINI-TOZZONI, Rabengasse 10, 7000 Coira
Franco LOSA, Liceo Scienza ed Educazione, Via Cantonale, 6653 Verscio
Veronica BEROGGI, Badhausstr. 1, 2503 Biel
Artur BAERTSCH, Sekundarschule Blumenau, Uterer Brühl 3, 9000 St. Gallen
Franz MORDASINI, Bahnweg 1, 8156 Oberhasli
Catherine HOLENWEG, Lyssachstr. 11, 3400 Burgdorf
Ljudmila SCHMID, Weststrasse 8, 4900 Langenthal
Barbara BRAND, Obergässli 13, 2502 Biel
Susanne MUEHLETHALER, Zukunftstr. 54, 2503 Biel
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Rudolf KELLER, Ringstr. 3, 5734 Reinach
Antonio MEOLA, Langstr. 55, 5013 Niedergösgen
Silvia HUESLER, Neumarkt 3, 8001 Zürich
Karin WIDMER, Stud. PHS, Sekundars. Blumenau, Unterer Brühl 3, 9000 St. Gallen

Experts/discussion leaders

Ezio COMPAGNONI, via D. Galimberti 22, 46029 Suzzara (Mantova)/Italie
Gérard DE RHAM, Av. Ramuz 115, 1009 Pully
Serena DI CARLO, Via XX-Settembre 13/h, 06100 Perugia/Italie
Cristina GHIONDA-ALLEMANN, Mühlhauserstr. 74, 4056 Basel
Walter KURMANN, Kaspar-Koppstr. 42a, 6030 Ebikon
Marcel LEURIN, Ministère de l'éducation Nationale, Rue Royale 204, 1010 Bruxelles
Cecilia OESCH, Uni Neuchâtal, Centre de linguistique appliquée, 1er Mars 26, 2000 Neuchâtel
Bernard PY, Uni Neuchâtel, Centre de linguistique appliquée, 1er Mars 26, 2000 Neuchâtel
Micheline REY, 41, ch. de Planga, 1223 Cologny (GE)
Jean-Pierre VORLET, 19-21 Escaliers du Marché, 1003 Lausanne

Persons invited

Agostino CHIESA, Consul Général d'Italie, Bâle
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Antonella SERRA, Pädagogische Abteilung der Erziehungsdirektion, Universitätsstrasse 69, 8090 Zürich
Charles KOPP, Inspecteur, 112, rue du Logelbach, 6800 Colmar/France
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Hans H. REICH, Forschungsgruppe, ALFA Hochschule, Rheinlandplatz Westring 10, Landau/RFA

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Vittorio CAPPARUCCINI, Centro Pedagogico-Didattico, Luisenstr. 38, 3005 Bern

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